A U M

That subtle self is to be known by thought alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises.

—MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XXVIII October, 1940 No. 12

EVENTS AND ATTITUDES

A DISTINGUISHING characteristic of the philosopher is that he never experiences a "crisis." Crises do not arise from events. They are produced by human feelings. Having met good or evil events, the philosopher neither rejoices at the one nor is cast down by the other. He is able to do this because he *knows*; one who knows neither hopes nor fears, for both these feelings spring from ignorance.

The sage watches the operation of the law of cycles unmoved. An eclipse may frighten savages, but not an astronomer. An ignorant man may fear a high fever, while the physician will welcome its purifying effect. The believer in this life alone may weep at death and destruction, while those who are wise in spiritual things grieve neither for the dead nor for the living. To *know* the law of cycles means to remain undisturbed by anything that may come to pass. Right choices cannot be made except when the mind is free from the pressure of external events. That is why Mr. Judge has written, *"We must some day be able to stand any shock."* The law behind this injunction is very clear: "In order to prevent a thing we must understand it; we cannot understand it while we hate or fear it. We are not to love vice, but are to recognize that it is a part of the whole, and trying to understand it, we thus get above it."

This is not popular doctrine, but it is occult truth. The events we abhor come to us under Karma because of the attraction of opposites. "If we hate anything, it seizes on our inner selves by reason of the strong horror we feel for it." Only knowledge of cycles can emancipate us from the attachments which endow the events of life with their good and evil aspects. That is why philosophers always teach the doctrine of cycles.

Practical application of the knowledge of cycles would have protected the West from the naive optimism of the first decade of the twentieth century, when the rosy glow of Victorian self-satisfaction still lingered on the horizon. Those were the days when prophets of Peace and Progress believed that the world was on the high road to a scientific millennium, when spokesmen of the vanguard of "civilization" confidently announced that war had at last become a memory of the barbarous past. Who except the student of karmic cycles could know that those years were only the lull before the storm?

Philosophers try to arouse men from apathy of well-fed contentment in times of what we call "prosperity." Both H. P. B. and W. Q. J. warned again and again of the karmic adjustments destiny held in store for the years to come. But the world would not heed, and even theosophists, excepting the very few, failed to grasp the full significance of Theosophical prophecies. From these it might have been learned that after a cycle of satiety and complacent selfishness, such as prevailed in the late nineteenth century, the turn of the Karmic wheel is bound to bring mass hysteria. And just as moral lethargy has played the part of "calmness," so pessimism, excited fear and morbid imaginings masquerade as a necessary facing of "the facts."

> In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah—the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten.

This is the teaching of Theosophy. We have, perhaps, outworn our belief in Jehovah, but the delusions imposed by Christian theology are with us yet. We imagine that historical crimes are wiped from the karmic ledger simply by confessing that the past has been barbarous. We think that economic prosperity is an achievement that somehow atones for a multitude of sins, and that imperialism acquires the odor of sanctity by being given its proper name a century too late. If the "fighting and trading West" could in all good faith believe itself a paragon of Christian virtue throughout the nineteenth century, what corresponding hallucination will afflict us in the twentieth? It is folly to suppose that the mental attitude of cant and hypocrisy produces no retributive delusion—*equal and opposite.*

If we do not understand ourselves, and our egoic connections with the past, then it is certain that we will misunderstand the present; certain that we will falsely assign causes and ignorantly appraise

remedies. And from ignorance arises the "crisis" psychology which leads men to suppose that the turn of events—this victory or that defeat is more important than a *turning of motives*; which causes them to imagine that the truths of a war-torn world are different from the truths men need to know in times of peace; which externalizes the moral problem and rouses high feelings over issues which were decided on the plane of causation decades and perhaps centuries before. War has been the means employed by European nations to "right" their wrongs—or to inflict them—since the beginnings of history in the west. Each burst of righteous indignation has given a moral sanction for putting "bad" men to the sword. Yet, somehow, we seem to have more bad men than ever before. Is it possible that there is something wrong with our method?

There are signs, vague and faint, yet unmistakably present, that we are learning from experience. Writing of the tragedy in Scandinavia, Francis Hackett, historian and biographer, said recently that "what has made the North democratic will keep it intact. It has not within itself the sepsis that destroys a conquered nation. All conquered nations that die, die from within." He could have added that if might of arms alone cannot destroy, then neither can it alone save.

War will not make the world safe for Theosophy, for Democracy, or for any transcendent reality which arises from the soul-nature of the human being. War fits the world only for more war, and the sooner we of the West understand it, the better. Freedom is a discipline of the mind, not something won with cannon, nor can cannon ever destroy what the soul has truly wrought. The planes of physical combat and of moral existence nowhere touch each other, except, perhaps, in the accidents of individual destiny, and only the confused in mind can find any essential relation between the two.

The West is vainglorious in its tradition of valor at arms, and proud of its martial supremacy. Sooner or later, then, in the natural order of race evolution, the corresponding lessons of humility and harmlessness will have to be learned. The first will hurt our pride, the other seem a denial of "instinct," and it may be generations before, as nation and race, we are brought to accept the verity they contain. But whatever determinations we may make, and whatever covenants we undertake with fate in the present hour, Theosophists, if no one else, would do well to recognize the essentials behind the "crisis," and realize that there is no "new" emergency, but simply another incarnation of the oldest, and *only,* enemy humanity knows —the separateness of Ignorance.

THEOSOPHY OR JESUITISM?

II

AT the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III. in 1552, that brought the Order of Jesus to such eminence and helped it towards such rapid increase; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognize but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes, who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of the rights of the "Vice-gerents of God"—the strength of the crafty society became simply tremendous. In the name of the Popes, the Jesuits thus granted to themselves unheard-of privileges, which they enjoyed unstintedly up to the year 1772. In that year, Pope Clement XIV. published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order. But the Popes proved helpless before this new Frankenstein, the fiend that one of the "Vicars of God" had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the "Congregation of the *Sacré Coeur de Jésus,*" it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII. resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it. The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III. granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that these colleges should

be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

> "The Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and slaves in its power, think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be its slave . . . think of a Society which can devise such a diabolical scheme and then boast of it; and say whether a desperate energy is not required in us? . . . If you have been behind the scenes . . . then you would still have before you the labour of unravelling all that is being done by our Government and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because as England is 'between the upper and nether millstone,' none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones for the time when the present ones shall have passed away; and then again, younger millstones to come on after, and wield the power of the nation."—("Recent Events and a Clue to Their Solution," Page 76.)

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII. has once more restored to the good fathers. the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull,* the complete

mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now existing, *that of the Jesuits is the one dearest to his heart.* He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII., moral and political—such a certitude for the Jesuits is of no mean importance.

For more minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: *l'Ultra-montanisme;* Michelet: *Le prêtre, la Femme et la Famille;* Paul Bert: *Les Jésuites;* Friedrich Nippold: *Handbuch der Neuerster Kirchengeschichte and Welche Wege fuhren nach Rome?* etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

> "Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force to bear on any given point with unerring and fatal accuracy."[1]
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> The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the Society follows, *first by his example,* and afterwards by his words."[2]
>
> Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomae Aquinatis Summae Theologiae Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit . . . (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he

[1] "Royal Masonic Cyclopaedia," p. 369.
[2] Imago: "Primi Saeculi Societatis Jesu," lib. I., c. 3,. p. 64.

is the Lord of life and death, and all things, *and it is due to him thus to fulfill his command"* (Ex primâ secundæ, Quæst, 94).

"A man of a religious order, who for a short time lays aside his habit *for a sinful purpose,* is free from heinous sin, and does not incur the penalty of excommunication." (Lib. iii., sec. 2., Probl. 44, n. 212).[3] (*Isis Unveiled,* vol. II.)

John Baptist Taberna (*Synopsis Theologiae Practicae*) propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer: "If he has received the bribe for passing an unjust sentence, it is probable that he may keep it . . . This opinion is maintained and defended by fifty-eight doctors"* (Jesuits).[4]

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language.[5]

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing the existence of the above mentioned charges, and that they are not exaggerated *but pertain to historical fact,* still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists. Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the Philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret,* but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

"Jesuits who belong to the highest category," says again Louis Lambert, "have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—*are punished mercilessly.* They are allowed to write the most

[3] Anthony Escobar: "Universæ Theologiæ Moralis receptiore, absque lite sententiæ," etc.; Tomus i., Lugduni, 1652 (Ed. Bibl. Acad. Canta.). "Idem sentio, a breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis interstitio, non incurrit excommunicationem, *etiamsi dimmittat non solum ex causâ turpi, scilicet fornicandi, aut clàm aliquid abripiendi, set etiam ut incognitus ineat lupanar."* Probl. 44, n. 213.

[4] Pars. II., Tra. 2., c.31.

[5] See "Principles of the Jesuits developed in a Collection of Extracts from their own authors." London, 1839.

heretical books, provided they do not *expose* the secrets of the Order."

And these "secrets" are undeniably of a most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of *"divine* origin," as claimed for it, with the laws that regulated admissions to the secret societies (temple mysteries) of the Pagans.

"A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism."*

> "Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches . . . And not only may they refuse them food, . . . *but they may also justly kill them."*[6]
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> It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!
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> Under Section XIV. of the *Principles of the Jesuits,* we find on *Homicide* the following *Christian* ethics inculcated by Father Henry Henriquez, in *Summae Theologiae Moralis,* Tomus I., Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic . . . being attacked by the husband, kills his aggressor . . . *he is not considered irregular: nonridetur irregularis* (Lib. XIV., *de Irregularite,* c. 10, 3).
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> "If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV., *on Parricide and Homicide.*[7]
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> "It will be lawful for an ecclesiastic, or one of the religious order, *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion,"[8] is the rule set forth by the Jesuit Francis Amicus.
>
> One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder, or even of simple unchastity.

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—"forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their de-

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[6] In "Præcepta Decaloga" (Edit. of Sion Library), Tom. i., lib. iv., c. 2, n. 7, 8.
[7] Opinion of John Dicastille, Sect. XV., "De Justitia et Jure," etc., cens. pp. 319, 320.
[8] "Cursûs Theologici," Tomus v., Duaci, 1642, Disp. 36, Sect. 5, n. 118.

vices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples. There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well protected, and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition, and yet we read in the same "Principles" of the Father Jesuits:—

> "The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped,*" says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational."[8]

This is Roman Catholicism, identical and *henceforth one* with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai, and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by

[8] "De Cultu Adorationis, Libri Tres," Lib. iii., Disp. i., c. 2.

any Hindu, Japanese, or any other "heathen" Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: "When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay,* then the hour of liberation for the former will strike." Easy to see who are the "black dragons." And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

BELIEF AND KNOWLEDGE

Without throwing any discredit upon time-honoured beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy. There have been—in all ages—undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions. For Protestants, the garden of Eden is the primeval point of departure in the drama of Humanity, and the solemn tragedy on the summit of Calvary, the prelude to the hoped-for Millennium. For Roman Catholics, Satan is at the foundation of the Kosmos, Christ in its centre, and Antichrist at its apex. For both, the Hierarchy of Being begins and ends within the narrow frames of their respective theologies: one self-created *personal* God and an Empyrean ringing with the Hallelujas of *created* angels; the rest, *false* gods, Satan and fiends.

Theophilosophy proceeds on broader lines. From the very beginnings of Æons—in time and space in our Round and Globe—the Mysteries of Nature (at any rate those which it is lawful for our races to know) were recorded by the pupils of those same now invisible "heavenly men," in geometrical figures and symbols.

—H. P. B.

GOALS AND ASPIRATIONS

EVERY human being has goals of some kind, but not everyone has aspirations. A goal always involves getting "somewhere," or "something," while aspirations are toward "becoming." The aspirant tries to embody principles in his daily life, not for any reward, but because he is a being of principle, and senses this inwardly. An aspiration is the longing to make manifest an inner feeling, to demonstrate the laws of spirit in the world of matter.

Reaching a goal is always contingent on conditions in time and space; but no conditions can measure or hinder the fulfillment of aspiration. Goals are the mileposts of personal achievement; aspirations, the eternal yearning of the spirit itself. The states of matter known to man are all conditioned and limited; hence, when the hunger for unity becomes reflected in the personal man, it partakes of the limitations of matter. Thus personal goals are always defined in terms of special conditions or objectives.

Perhaps the commonest name for the goal of men is Happiness. While no two men will perfectly agree on the nature of happiness, all men know what the term signifies abstractly. Theosophists recognize happiness as a state of feeling—Devachan for the person, Nirvana for the ego. At root, the desire for happiness springs from the unconscious memory of past Nirvanic bliss. In personal life, this memory emerges as the demand for frictionless experience, for painless progress. This is irrational, but neither memory nor desire is rational, and memory and desire dominate most of human life.

Peace, we know, is a condition of happiness, yet we wish also to have the satisfaction of our desires; so, we hope to strike a compromise with Nature—to contract for a certain degree of peace without sacrificing certain of our desires. The establishment of this relation becomes the goal of life. The specific character of these goals varies with individuals, and accordingly men fall into different classes, depending upon "that upon which the heart was set."

Theosophists, simply because they have opportunity to study the laws of human nature in themselves and others, know how frequently men mistake for aspirations what are really personal goals. The personality is an inveterate bargainer. The Higher Ego is never known to say, "I'll give up this if you'll let me have that." This is a special technique of the personality, who always saturates the proposal with a feeling of extravagant virtue. It is the personality that looks back on past weakness with complacent calm, remarking,

"After all, you're human, aren't you?" Sometimes what a man thinks is a spiritual ideal has strings attached to it in the form of personal conditions,—bribes the personality has offered to itself for all the hard work the achievement promises to require. This goal may be an "ideal," but it is certainly not spiritual. There is no compromise possible with things of the spirit. Compromise is simply the ancient hallmark of all human nature.

The "self-help" books, become so popular in recent years, signify the great longing of men and women to improve their lives, but they show also the ethical poverty of what nowadays passes for self-improvement. They are supposed to guide the reader to emotional stability and personal adjustment—to "a more abundant life." But the theme of discussion emerging in such works, returning again and again through many variations, is, how *you,* the reader, *feel.* Lacking any real philosophy, these books must attempt to provide a formula for the average man, proposing familiar objectives and indicating common obstacles. They contain much practical psychology based on observation of human nature, and occasionally some advice good from any point of view, such as the principle that reaching any objective involves some sacrifice. But invariably, the reader of a self-help book is led to ask himself, "What do *I* want?" and he reads to find out how to get it.

At the outset, these books establish the importance of discipline. They point out the simple fact that a man can't have everything at once. He can't be lazy and get rich. He has to select what he wants and then concentrate on getting it. This means leaving out a lot of other things, it is true, but when one realizes *why* self-denial of this sort is necessary, the task becomes easier. Self-help, as presented in modern literature, might be named yoga of the personality. It is designed to make the determinations of the personal will more effective.

Aspirations flare up in the personal mind during those intervals when the personal goal and the aspiration seem to be the same thing. But inevitably, as the wheel of life turns, the aspiration is seen to interfere with the attainment of some other personal objective. It then becomes "convenient" to forget the aspiration. We rarely reject aspirations consciously; rather we let them fade away. Aspiration, pure and simple, offers no sop or solace to the personal man, nor has it power to arouse the simply *human* will. Very often a man will wonder what has become of his enthusiasm for a noble cause. If he looks carefully he will probably find that while the cause is

still noble, his enthusiasm was for himself. Now that the interests of self and cause no longer appear joined, his ardor has waned.

The forms of personal deception are almost endless. If, in any good work one undertakes, a time comes when the activity seems dull and pointless, that is the time to go back to the beginning for a study of the original motive. If the motive had a personal element, the disappointment was inevitable. And personal chagrin or dissatisfaction is a sure sign of personal motive. After a while, when enough of these disappointments have been traced to their origin, the man finds it difficult to generate enthusiasm about anything. Existence, for him personally, no longer seems worthwhile. And, in fact, it isn't. All the "pleasures of life" have dropped out of sight; he sees only the wormwood and the gall. He is in the peculiar position of one who would like to find himself a bed of roses, yet who knows that the minute he lies down, he will be embraced by quickly sprouting thorns. He can deceive himself no longer, and the personal will refuses to be aroused.

At this point, life gets to be very discouraging, just as it was for Arjuna some five thousand years ago. Reaching it, *Tanha* threatens to die a natural death, and the man can do one of two things: he can go on, adopting a different basis of action from the personal, or he can throw himself back into the whirl of personal life. The latter course involves moral death for that incarnation, and one who follows it has been shrivelled rather than refined by the fire of discipleship. He treasured his goals and sacrificed his aspirations.

The study of life's experiences in the light of philosophy helps to exhaust the possibilities of the personal plane of perception. The circumstances of existence seem to force this gradual release from illusion. Knowledge turns its light on every event, and the mere *presence* of the event compels a choice. But when the lessons of a plane are past—when the weary round is seen for that and nothing more,—then must the spiritual will be asserted. Once we have reached a terrace of experience, Karma will provide the events for all the learning in that field. But Karma cannot "push" the free soul up the ladder of evolution. Only the will is *self*-moving. The soul must rise by its own divine energy, its inherent dirigibility.

How does the spiritual will act? If we can find someone who is absolutely without ambition, yet who works with the ardor and care of the most determined to advance, there is the spiritual will in operation. If we come upon a man doing something for others, by means that are peculiarly laborious, unseen by admiring eyes, and without hope or even thought of reward, his action, too, is supported

by the spiritual will. If, in converse, we find one who never speaks except to be kind, or helpful, or to say something necessary, there is speech guided by the spirit.

The spiritual will must provide the impetus for all action in which the personality has no interest. And when the personality finally realizes that every step upon the path means the progressive exclusion of the personal basis for action, it has no wish to support aspirations! Finally, the whole personality turns in active boycott against the soul and its striving. Then, if the spiritual will fails to sustain the life of the man, maintaining his balance and normal activity throughout this period of psychic revolution, he will fail; all his so-called "progress" will be lost. The disciplines he instituted for personal reasons will fall away, and the old distractions and temptations return with strength multiplied because in concert. Only the bare structure of established habit, physiologic and psychic, remains in his defense. The personal will has died, and the spiritual will is yet unborn. Strange weaknesses come upon a man who has accomplished much from the force of personal desire. Let that desire die, and what becomes of the accomplishment?

One is protected against this crisis by the daily practice of examining actions undertaken in terms of their motive. If a man has gradually reconstructed his patterns of motivation according to the impersonal aspirations of the spirit, then, when the personality dies away, he will not be left defenseless against the centrifugal forces of nature. He will become like the serpent, which has already a new skin grown beneath, before it casts the old; or like the evergreen of the North, symbol of continual rebirth, which knows no winter nakedness for its branches.

PRACTICAL PHILOSOPHY

Theosophy is the only philosophy that can be used in every direction in daily life. It can be used in all directions, high or low, because that use comes from an understanding of the Spirit itself, from acting for that Self and as that Self—for the Self acts only through the creatures. Acting for and as that Self in every direction, all else flows into line. —ROBERT CROSBIE.

ORIGINS OF SCIENTIFIC MATERIALISM

War grew up between science and materialism just as soon as the fetters placed by religion upon science were removed and the latter was permitted to deal with facts in nature. The reaction against religion naturally prevented science from taking any but a materialistic view of man and nature. —*The Ocean of Theosophy.*

We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes.*
—*Isis Unveiled.*

It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshiping and enforcing on the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay.
—*The Secret Doctrine.*

IT is a peculiarly western conceit that there are no other intelligences in the cosmos than human beings, no other minds in nature than our own. This is the view implicit in modern physical theory, which reduces all phenomena to the motions of matter—motions which, although they can be mathematically described, are in no sense to be regarded as expressions of intelligence. In other words, the objective of human intelligence in scientific inquiry has been to give an account of nature which recognizes no intelligence, no purposive action, *in* nature. Mathematics has been a willing ally in this undertaking, for, as H. P. Blavatsky remarked in *Isis Unveiled,* "all the higher laws of nature assume the form of quantitative statement."[1]

But unless one is willing to grant that mathematical relations in nature are evidence of some mathematician or mathematicians besides ourselves, the numerical formulation of nature's laws remains simply descriptive. Even if we know that bodies attract one another with a force proportionate to their mass and inversely according to the square of their distance, we still cannot see *why* they are so attracted. Whether, with Newton, we refer both the law of gravitation and the correction of its defects to God, or with modern ma-

[1] *Op. cit.* I, xvi.

terialism assert that blind physical laws are the ultimate reality, our ignorance is equally great. Laplace thought Newton's Cosmic Mechanic unnecessary, asking: "Might not those arrangements be an effect of the laws of motion?" forgetting, or refusing to consider, as do all materialists, that this *law* and this motion are a vicious circle, so long as the *nature* of both remains unexplained.[2]

Twenty-three centuries ago, Plato distinguished between the utilitarian and the philosophic employments of mathematics. *"Knowledge,"* he said, "is the real object of the whole science . . . the knowledge at which geometry aims is knowledge of the eternal, and not of aught perishing and transient."[3] This was the Pythagorean philosophy which saw in nature, "through all its departments, a living arithmetic in its development, a realized geometry in its repose."[4] Repeating his great Predecessor, Plato taught that all things were formed according to forms and numbers, and the origin of motion he found in *Souls,* the self-moving Units, or Monads. Plurality, he said, unfolded itself from unity by a necessary mathematical process.[5]

The early period of medieval philosophy was predominantly Platonic in character. Plato's *Timaeus* with its Pythagorean doctrine of emanation established the pattern of cosmological speculation, while Aristotle, until the twelfth century, was known only as a logician. The Platonic view of things sometimes overcame the Christian in the minds of the early scholastics, as was the case with Johannes Scotus Erigena, the great pantheist of the ninth century.[6] Pantheism, in fact, is necessarily implicit in all Platonic influence, and it was this tendency which prevented many Christian Platonists from developing their ideas to a logical conclusion. Erigena's great work, *The Division of Nature,* was condemned as full of "blasphemies" toward the end of the twelfth century, when it was discovered in the hands of a heretical sect in the South of France. There is evidence that it was known to the Albigenses and influenced the pantheistic brotherhoods of the Middle Ages—the Brothers and Sisters of the Free Spirit, and other important forerunners of the Reformation.[7]

Peter Abelard's controversy with William of Champeaux over the nature of Universals illustrates how the Church became conscious of the heretical core of Platonic Realism. The Platonists held that all particulars are transient expressions of universal ideas; *Ideas* are the substantial realities, independent of particulars, which reach back

[2] *The Secret Doctrine,* I, 498. [3] *Republic,* Book VII. [4] *Isis Unveiled,* I, xvi.
[5] E. A. Burtt, *The Metaphysical Foundations of Modern Physical Science* (New York: Harcourt, Brace & Co., 1932), p. 41. [6] *Isis,* I, 242.
[7] Henry Bett, *Johannes Scotus Erigena* (Cambridge: University Press, 1925), p. 174.

through the chain of emanations to the First Cause or Divine Substance. Abelard forced William to retreat from this "dangerous" theory, arguing: "A grave heresy is at the end of this doctrine; for, according to it, the divine substance which is recognized as admitting of no form, is necessarily identical with every substance in particular and with all substance in general."[8] This was the heresy of Pantheism which, the Church asserted, made an end of the individuality and free-will of human souls. Pantheism, by seeming to threaten individuality, endangered the doctrine of salvation as obtained through the mediating office of the Church, and this, of course, could not be tolerated.

The losing of the individual man in undifferentiated divine substance was the philosophical difficulty later thinkers found in Spinoza —a defect common to all pantheistic systems which omit the doctrine of the monads. The manifested Deity or "God in Nature" is a compound unity of spiritual intelligences which in their totality are *Spirit,* or the *Logos.* It is an utter fallacy, says H.P.B., to attribute functional activity to the infinite and absolute deity.[9] *"Reality* in the manifested world is composed of a unity of units."[10] Individuality is incomprehensible except in terms of the self-moving units of Plato, the monads of Plotinus, Bruno, Leibniz, and finally, of *The Secret Doctrine.*

Without the doctrine of the Monads—the Pythagorean mathematics of the soul—medieval Platonism was bound to suffer from logical difficulties, to say nothing of theological persecution. All medieval systems of Realism which denied the reality of particulars, or individuals, were, as Hauréau has said, simply "undeveloped Spinozism."[11] They needed the complementary doctrine of Leibniz. In the words of H.P.B.: "It may be correctly stated that were Leibniz' and Spinoza's systems reconciled, the essence and Spirit of esoteric philosophy would be made to appear. From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic doctrine."[12] But the Middle Ages had no Leibniz—the freer air of the Renaissance was necessary for that very intuitional philosopher to appear.

In the thirteenth century, medieval thought definitely exchanged Plato for Aristotle as its philosophical guide. The Aristotelian doctrine which found reality only in individuals enabled the scholastics

[8] Henry Adams, *Mont-Saint-Michel and Chartres* (Boston: Houghton Miffin, 1933), p. 296.
[9] *S. D.* I, 573; II, 239.
[10] *Ibid.* I, 629.
[11] Hastings Rashdall, *The Universities of Europe in the Middle Ages* (Oxford: Clarendon Press) I, 46.
[12] *S. D.* I, 628-9.

to break the pantheistic Chain of Being which in Neoplatonism had extended from the Universal First Cause to the multiplicity of particular beings on earth. The only substantially real Universals allowed by theology were God and His two emanations, the Son and the Holy Ghost; further realizations of the Divine Nature would mean Pantheism, as Abelard had shown. Thomas Aquinas bridged the great gap between Deity and the world by asserting that every created individual—man, animal, vegetable or mineral—was the result of a special divine act. Here the Aristotelian *Forms,* which realize existence *in* things, were made to serve as categories of the Creator's ideation. "Whatever has form is created, and whatever is created takes form directly from the will of God, which is also his act. The intermediate universals—the secondary causes—vanish as causes; they are, at most, sequences or relations; all merge in one universal act of will; instantaneous, infinite, eternal."[13]

"Thomism," in the words of a Catholic writer, "starting from the efficacy of the first cause, tends to reduce more and more the efficacy of second causes, and to replace it by a passivity which receives without producing, which is determined without determining."[14] It would be difficult to make a more apt statement of the conception of matter found in mechanistic physics than this inert and determined "passivity." And history shows how easily the mysterious "Force" of science was substituted for the equally inexplicable "Will of God" which everywhere acts directly, without any intermediate intelligent agents! The foundations of modern materialism were clearly laid in the scholastic philosophy of the thirteenth century.[15]

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[13] Henry Adams, *op. cit.,* p. 351.

[14] *Ibid.,* p. 370. (This and the preceding quotation illustrate the general tendency of *interpretation* of Aquinas by Catholic theologians. Actually, Thomas spoke of God as the primary, and the Angels the secondary cause of all visible effects, which was essentially the Gnostic teaching. Thomas was accused of Pantheism by Franciscans and Jesuits. See Adams, p. 371.)

[15] A vigorous attempt to prove that Thomism is consistent with the discoveries of modern science was made by a Catholic writer, G. Sanseverino, in 1862, and through an encyclical of Pope Leo XIII (in 1879) Thomas Aquinas was established as the model of Catholic philosophy and theology. The result has been the development of a strong neo-scholastic movement, fostered chiefly by Louvain University. Modern Thomists of some eminence include Maurice De Wulf, historian of medieval thought, and Etienne Gilson, noted French philosopher and student of scholasticism. Prof. Gilson, it will be recalled, made the opening address at the Harvard Tercentenary Conference in 1936, creating a stir of enthusiasm in academic circles with his proposal of a world "Supreme Court of Wisdom" composed of leading scientists, philosophers, artists, industrialists, etc., which would exert an influence like that of the medieval University of Paris. The modern French writer, Jacques Maritain, has been called the "general" commanding the "ordered offensive of Thomism" in the Western world. In America, Dr. Mortimer Adler, associate and supporter of President Robert M. Hutchins of the University of Chicago, is an active adherent of the Thomist philosophy and author of books in its defense. He is also a great admirer of M. Maritain.

The revival of learning which began in Italy and quickly spread over Europe was a return to the literature and philosophy of the ancient Greeks. It was not merely a study of Greek ideas, but an actual reincarnation of the Greek spirit. The mathematical philosophy of Pythagoras came to new life in the minds of the great *re*-discoverers of the Renaissance. In the fifteenth century Nicholas of Cusa proclaimed an infinite universe without center or circumference—an infinitude in which center and circumference "coincide." Contrary to the Ptolemaic astronomy, he argued that the earth, which is finite, cannot be the center of the universe, and therefore must move.[16] This was the philosophical foundation for the heliocentric theory. All things, Nicholas affirmed, have their mathematical proportions, which was to say that all certainty is mathematical—the Platonic doctrine that was destined to become the guiding principle of modern scientific method, although divorced from its spiritual significance.[17] Copernicus, who studied mathematics under Novara, an Italian astronomer with Pythagorean leanings, learned that Nicetas and other of the ancients had believed the earth moved, and he "also began to meditate on the mobility of the earth." His arguments supporting the theory of the earth's movement were mathematical—he proposed a simpler mathematical solution than that of Ptolemy.[18] He eliminated all the epicycles required by the assumption that the earth is a stationary body and claimed acceptance for his new system because of its mathematical simplicity.

Some seventy years later, in 1610, Galileo found the empirical proofs of the Copernican theory with his little telescope. He, too, was a convinced Platonist and therefore a lover of mathematics. His dislike for the tiresome syllogisms of scholastic philosophy is reflected in the statement: "We do not learn to demonstrate from the manuals of logic, but from the books which are full of demonstrations, which are the mathematical and not the logical."[19] Like Copernicus, Galileo was familiar with the number philosophy. Kabalistic scholars assert that he possessed a treatise on astronomy by Archytas, a direct disciple of Pythagoras, and that he studied the Pythagoric sentences of Sextus.[20] But with Galileo, mathematics became simply a tool of physical inquiry. Whatever his inner convictions, the great Florentine sought rather to conciliate than to con-

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[16] A. O. Lovejoy, *The Great Chain of Being* (Cambridge: Harvard University Press, 1936), p. 113 ff.

[17] Burtt, *op. cit.*, p. 42.

[18] *Ibid.*, pp. 38-9.

[19] *Ibid.*, p. 65.

[20] *Isis* I, 238.

tradict the Church. The fate of Bruno, whose revival of the spiritual philosophy of Pythagoras had brought him to the stake, was fresh in Galileo's mind, and he limited his studies to the phenomena of physical motion, even discouraging attempts at metaphysical correlation.[21] An inquiry into the *causes* of things he held to be profitless to physics, and he had good reason to know such inquiry was *dangerous*. Despite these precautions, Churchmen claimed that Galileo's "pretended discovery vitiates the whole plan of Christian salvation," and professors were forbidden to teach the blasphemous facts revealed by his telescope.[22]

Galileo did not ask why, but *how* things moved, and offered mathematical answers. Every *why* question involves consideration of intelligence and purpose, and this, for Galileo, was impossible; there is, said the Church, only one intelligence, one purpose—God's—a view the great father of experimental science had no intention of disputing. He would describe physical motion with mathematics and avoid theological controversy.

For Plato, the *why* of things was the all-important question, but Medieval Christian authority had reduced the why of things to "God's will," an answer which to doubt was to die. For Galileo, therefore, to know why became unimportant. *How* was the question he engaged to answer and he abstracted from experience a world that could be studied without reference to purpose. In order to apply his mathematical descriptions to terrestrial phenomena as well as to the motions of the heavenly bodies, Galileo adopted an atomic theory which resolved matter into "infinitely small indivisible atoms." Following Democritus, he divided the qualities of physical bodies into primary and secondary, the primary qualities being those susceptible to mathematical treatment—size, weight, motion, etc.[23] A. E. Burtt sums up Galileo's view of nature and indicates its philosophical consequences:

> Physical space was assumed to be identical with the realm of geometry, and physical motion was acquiring the character of a pure mathematical concept. Hence, in the metaphysics of Galileo, space (or distance) and time become fundamental categories. *The real world is the world of bodies in mathematically reducible motions, and this means that the real world is a world of bodies moving in time and space* . . . Teleology as an ultimate principle of explana-

[21] Burtt, *op. cit.*, pp. 93-4.

[22] For a full account of Galileo's struggle with the Church, see Andrew D. White's *Warfare of Science with Theology* (New York: D. Appleton & Co., 1922) I, Chap. 3.

[23] Burtt, *op. cit.*, pp. 75-7.

> tion he set aside, depriving of their foundation those convictions about man's determinative relation to nature which rested on it. The natural world was portrayed as a vast, self-contained mathematical machine, consisting of motions of matter in space and time, and man with his purposes, feelings, and secondary qualities was shoved apart as an unimportant spectator and semi-real effect of the great mathematical drama outside.[24]

Isaac Newton's great contribution to modern physics, despite his pious intentions, had the effect of strengthening the mechanical view of nature. Against his own will, Newton became "the founder of a new cosmical theory, containing obvious inconsistencies in its first elements."[25] The law of attraction is nothing more than a mathematical construction and Newton clearly separated it from the actual *cause* of gravitation, but it was not long before his formula was elevated to the status of a physical *cause,* in preference to the unpopular hypothesis of "God." This development in scientific thought is described by Lange:

> From the triumph of this purely mathematical achievement [Newton's demonstration of gravity] there was curiously developed a new physics. Let us carefully observe that a purely mathematical connection between two phenomena, such as the fall of bodies and the motion of the moon, could only lead to that great generalization in so far as there was presupposed a common and everywhere operative material cause of the phenomena. *The course of history has eliminated this unknown material cause, and has placed the mathematical law itself in the rank of physical causes.* The collision of the atoms shifted into an idea of unity, which as such rules the world without any material mediation.[26]

In effect, mathematics had been substituted for God's will.

The ancient pagan cosmogonies had included a multiplicity of gods who were the intelligences behind the forces of nature—personifications which were rendered acceptable to philosophy by Pythagoras and Plato. The Greek philosopher-initiates assimilated the "gods" to various degrees of spiritual intelligences emanated from the One, coming forth in mathematical harmonies expressive of and participants in the intelligence of Cosmic Mind. The Christians borrowed and corrupted the Platonic cosmology, making the universe a unique ideation of an extra-cosmic God, and degrading all classes of beings to the status of creatures, ultimately will-less and without

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[24] *Ibid.*, pp. 83, 95. (As H. P. B. remarks: "The whole structure of Modern Science is built on a kind of 'mathematical abstraction'," *S. D.* I, 670.)

[25] F. A. Lange, *History of Materialism* (Harcourt, Brace & Co., 1925) I, 313-14.

[26] *Ibid.*, 315.

spiritual independence. With the rise of modern science came the rebirth of mathematics, the great tool of the natural philosophers. They accepted the passive matter from which, to the greater glory of God, theology had subtracted all life and intelligence, and they applied to this matter the atomic theory of Democritus. They used the mathematics of the ancients to give an account of the motions of matter, but omitted the intelligent "mathematicians" of nature in which the ancients had believed. Not the gods, nor God, but abstract numbers themselves were now made to explain physical phenomena.

By separating mind and matter in rigid dualism, thus supporting the theory that the physical world is an enormous machine, Descartes greatly increased the popularity of the materialistic world-view. In Newton's philosophy, God was retained as the Creator who had formed the masses of matter which move under physical law and who imparted to them their original motion. God was also a cosmic adjuster of the world-machine, overcoming the defects of gravitational law. Newton's interest in religion was as profound as his interest in physics and he was the author of nearly as many theological treatises as scientific classics, but his conception of God was inconsistent with his method in physics and was thereby doomed.[27] Leibniz, attacking this curious mixture of mechanism and Christian anthropomorphism, wrote contemptuously of Newton's followers: "According to their doctrine, God Almighty wants to wind up his watch from time to time, otherwise it would cease to move. He had not, it seems, sufficient foresight to make it a perpetual motion."[28] As Burtt says: "To stake the present existence and activity of God on imperfections in the cosmic engine was to court rapid disaster for theology."[29]

During the eighteenth century, men began to suspect that the universe might operate efficiently without any supernatural overseer, and in another hundred years God rarely appeared in scientific literature except to be minimized or denied, or when scientific writers allowed themselves poetic latitude. The world was simply a machine; its parts were matter, force was its prime mover, and chance its only guide. All theories which did not ultimately resolve into the mechan-

[27] Newton's conception of Deity suffered from internal contradictions as well, sometimes seeming quite impersonal, as when he identifies God with Space, and sometimes suggesting a personal power engaging in finite activities such as keeping the cosmic machinery in working order.

[28] Burtt, *op. cit.*, p. 289.

[29] *Ibid.*, p. 295. H. P. B. says: "A poor 'God' he, who would work upon minor details and leave the most important to secondary forces!" (*The Secret Doctrine* I, 498.)

ical relation of these three facets of physical reality were condemned as unscientific.

Such was the world-view of orthodox science in the nineteenth century—the picture of nature and man that H. P. Blavatsky came to destroy and to replace with a philosophy which saw intelligence and striving toward a higher life in every form and every point of space. Her major attack on science was leveled at the "law" of gravitation, the keystone of the materialistic structure. "One of the objects of *The Secret Doctrine,*" she wrote, "is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone."[30] Her great work, *The Secret Doctrine,* contains a section exposing the fallacies of gravitation and its inability to explain certain physical phenomena.[31] The Occultists, she said, "see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane and by spiritual causes outside of its influence."[32] Calling attention to the irresolvable contradictions in the scientific conception of the ether, she postulated "the reality of a supersubstantial and supersensible essence . . . (not ether, which is only an aspect of the latter), the nature of which cannot be inferred from its remoter manifestations—*its merely phenomenal phalanx of effects*—on this terrene plane."[33] She denied the dictum of physics that it is impossible "to construct matter by a synthesis of forces," pointing out that a body, when considered apart from its relations with other bodies, is a mere *abstraction.*[34]

Today, physics defines matter as a "synthesis of forces." Drs. Einstein and Infeld put it thus:

> . . . matter represents vast stores of energy and that energy represents matter . . . Matter is where the concentration of energy is great, field where the concentration of energy is small. But if this is the case, then the difference between matter and field is a quantitative rather than a qualitative one. There is no sense in regarding matter and field as two qualities quite different from each other. We cannot imagine a definite surface separating distinctly field and matter.[35]

There is not space within the compass of this review to examine the way in which the new, relativistic physics was anticipated by H.P.B., but it would be exceedingly helpful for the student to read carefully and several times the scientific "Addenda" to volume one

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[30] *Transactions,* p. 128. [31] *The Secret Doctrine* I, pp. 490-9.
[32] *Ibid.,* 513. [33] *Ibid.,* 515. [34] *Ibid.,* 511.
[35] *The Evolution of Physics* (New York; Simon & Schuster, 1938), p. 257.

of *The Secret Doctrine,* and then turn to Dr. Einstein's book, *The Evolution of Physics,* to see how closely physical science has approached the occult doctrines, insofar as description is concerned. This work gives an account of the transition from the mechanical world-view of Galileo and Newton to the field physics of today. It shows first that the mechanical laws involving simply force and matter could not account for the phenomena of an electromagnetic field. In this department of physics the Galilean machine gave way to "Maxwell's *structure* laws," in which "there are no material actors. The mathematical equations of this theory express the laws governing the electromagnetic field."[36] Einstein's general theory of relativity involves gravitational equations which are structure laws describing the changes of the gravitational field.[37] The "curved space" we hear so much about means that matter and its fields are inseparable —wherever there is matter there is a surrounding field which gives a "structure" to space and modifies the motion of bodies through it. The phenomenon of gravitation is a result of the *structure* of the field. Einstein's great objective is to describe both the phenomena of the electromagnetic field and those of the gravitational field in one mathematical formulation— a "unified field theory."

It should be noted that in dispensing with the ether, Dr. Einstein outlawed only the materialized and physically impossible conceptions of ether held by physicists of the nineteenth century. But doing away with the ether has not solved the problem. Einstein's equations are still only a mathematical *description* of physical events, better because more accurate than Newton's, and a description which cannot be represented by a mechanical model, as was the case with the old physical laws. The "substantial" nature of space is still a mystery. He says:

> Our only way out seems to be to take for granted the fact that space has the physical property of transmitting electromagnetic waves, and not to bother too much about the meaning of the statement. We may still use the word ether, but only to express some physical property of space.[38]

The real "way out" of these difficulties of modern physics would be to recognize that the "space-time" continuum is merely a "sense-perception-and-memory" continuum conceived by conscious beings; that the universe is rather a continuum of *life,* omnipresent in time and space; that electricity, magnetism, light and the phenomena of attraction and repulsion are the physical effects of life; that there is a higher mathematics of spirit-intelligence which reflects itself in the mathematics of interacting forces and fields.

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[36] *Ibid.,* p. 152. [37] *Ibid.,* p. 251. [38] *Ibid.,* p. 159.

MYSTERIES OF HUMAN NATURE

THE great mysteries of Life and Death present to the materialist a question of survival which, on his own terms, can never be decided. For if death were actually the finality of all existence, there would be no means of ascertaining the fact. The philosophy of materialism is purely negative—a *reductio ad absurdum*. In it the reason is used to extinguish all consciousness of any higher form of Life than Human Nature. Morally regarded, this conclusion leads logically to soul-suicide.

But an equally clear logic applies to the opposite conviction—the belief on the part of the majority in soul-survival, without experimental knowledge of the fact. On due consideration it should become evident that all experimental knowledge springs from faith guided by reason. Faith is *natural* to mankind, while doubt, distrust and materialism are artificial in that they are in every case due to disillusionment, *i.e.*, the *loss* of that which was before relied upon. Believer and disbeliever alike ignore the important fact that most of the supporters of materialism are recruited from those who were formerly of the opposite persuasion. And those who continue in any of the numerous forms of spiritualism as the antithesis of materialism *have* to consider their own faith as in some sort a divine dispensation, and materialism as a divine infliction—both, in the last resort, as a mystery. There are innumerable illustrations of this strange anomaly of the religious mind on the defensive against materialistic intrusions, lest it, too, become subverted and betrayed.

These generalizations of the two poles of universal experience are embodied in the traditions and myths, the sacred writings and philosophies, the arts and sciences which measure and record the rise and fall of peoples and their cultures—their civilizations. One and all they betoken birth, life, faith—the energy that springs from faith, passing through creative, satiated, then sceptical, finally disillusioned and despairing stages, and then death—extinction, so far as human vision extends.

But how far does "human vision extend"? The question is important, for every man "goes by what he sees." The problem has to be solved individually, if solved at all, although the problem itself is universal. Every problem is, of necessity, the formulation in known terms of apparently unrelated factors, but its solution requires the reconciliation of all the factors, the reduction of hitherto meaningless combinations to intelligible order. This is but another way of postulating that every problem is under law—that when the cause is understood, the effect can be foreseen.

When one examines critically his own understanding, and, consequently, his conduct, he is generally amazed by the extent of inconsistency that his life reveals. The average man emphatically affirms his conviction of "the reign of law in everything and every circumstance," yet he *acts* in large part on the notion of accident, chance, fate, fortune, miracle. All these words and many more of allied nature represent inconsistencies in the use of his own powers, faculties, instruments. If the idea of law is to be regarded as supreme, then the knowledge of law is the extinction of far more than simple nescience; it is the extinction of misconception springing from erroneous perception—extinction in both cases in the same sense as the presence of light is the extinction of darkness.

Darkness brings to the child the extinction of all that it knows, of all on which it has relied. The child in the dark is alone, left to itself, having to *feel* its way. So, of the materialist one may say truly that he is as a blind man in the light of faith, and of the simple believer that he is a child feeling his way in the world spiritual. Human vision can be directed toward the horizon we call birth or toward the horizon we call death. In the one case there is the gradual extinction of the light of memory, in the other of the light of imagination. As to what is beyond these horizons the human being has only hearsay "whereon to stand." Out of this secondhand material the average man constructs or adopts the mental and moral position of either spiritualism or materialism. Either position is of necessity insecure because both deny the fundamental characteristic of human consciousness—the desire or will to experience, to learn, to *know* for oneself.

What we call knowledge is the very essence of all Being, as experience is the very aliment of all Existence. These two—knowledge and experience—are as inseparable as what we are accustomed to speak of as matter and energy in terms of sense, as pleasure and pain in terms of sensation, as good and evil in terms of morality, as cause and effect in terms of reason, as birth and death in terms of Life as we know it. So fixed is our concern with one or the other of these two poles or alternating phases of human existence that we are unable or unwilling to consider Self as distinct from them, but are absorbed in them far more than observant of them.

Herein lies the clue, the Ariadne's thread of emancipation for both the agnostic and the believer from the labyrinth of ignorance, in which the one sits him hopelessly down, while the other wanders hopefully on: the simple recognition that neither scepticism nor faith can suffice in a world of knowledge. That this is a world of knowledge as well as a world of experience is an indisputable fact to every

human being. That there are other and higher forms of experience and therefore of knowledge possible to every man is or should be the *natural* lesson of human existence.

What actually distinguishes the *theosophist* from other men is his greater or less degree of mental emancipation from fixed opinion. His confidence in popular "finalities" has been destroyed by shock or dissipated by reflection; hence, his judgment is in suspension. Only then, whatever the conditions of his environment — his "Karma,"—only then does he actually reach the condition which in Occult language is called "Detachment." He faces his own ignorance, his own lack of sufficient knowledge to choose another than the directions traveled by his fellow men.

This perception is in fact knowledge of another sort, for from within himself arises a *self*-questioning rather than a query to some source external to his own consciousness. In such a communion there is neither prejudice nor preconception. It is the converse of self with self alone, instead of "the habitual, empirical order of perception." The "order" or mode of perception which enslaves mankind involves the identification of Self with the subject or object perceived.

Reflection brings the knowledge that Human Nature is neither wholly mental or psychic, nor yet wholly sensory or physical, but is *sui generis*—that a third factor or element is present in the combination and is in fact the cause of human nature. That third member is *self*-consciousness. If self-consciousness proceeded from the body or physical form, then every form of matter would be self-conscious. We know that this is not the case; we know that man alone of all the kingdoms has the perception of self: Self-knowledge.

Man, then, is not blind to self, as are the other kingdoms, but like the child, is *in the dark:* he knows that he *is,* but does not know *what* he is. From this point of view it becomes evident that humanity, or "human nature," presents many degrees of realization. With very many, perhaps most men, that realization is limited to the pleasure and pain, the good and evil of the identification of self with objects of sense. With almost all others the realization extends to the identification of self with objects of psychic or mental perception. Borrowing analogies from the other kingdoms, one may well say that some men are in the "mineral" stage of self-consciousness, others in the vegetal, the animal, and finally, the spiritualistic or materialistic —*i.e.,* the "human" or "personal" stage or sub-state of self-consciousness. Is there a higher, a Divine or *inclusive* condition of Self-consciousness? The *theosophist* has begun to look in that direction.

SCIENCE AND THE SECRET DOCTRINE

The Decline of the Cell Theory

WE live in an era of scientific destruction. For the first time in history there is no accepted theory of planetary origins; the once-impregnable and indivisible "atom" is today a complex crowd of lesser units; the validity of the chromosome theory of heredity is under a dark cloud; and sex itself has become a vague and shifting thing.

Now comes a serious and formidable attack on the sacrosanct "cell theory."

In 1665, Robert Hooke made the first of the observations which later led to the crystallized conviction that, just as all matter is a structure or edifice of which the irreducible bricks are atoms, so all "living" matter is a structure of which the irreducible units are cells, small, definitely organized particles.

Ironically, the first formidable attack on this idea by a man of science came on April 18, 1939, at a meeting held to commemorate the centenary of the formulation of the theory.[1]

Says Prof. Luyet:

> In a condensed form, the cell theory can thus be formulated in the statement: "The cell is the fundamental structural and functional unit of any living matter." Schwann expressed it as follows: " . . . *all* organized bodies are composed . . . of cells" and " . . . there is one *universal* principle of development . . . the formation of cells." . . .
>
> How does the theory differ from the fact? Essentially in this: the fact is that *most* living beings are cellular, and the theory is that *all* living matter should be cellular; in other words, the fact is that a cellular structure has been observed, and the theory is that such a cellular structure is a necessary condition for the existence of life. . . . .
>
> After these introductory definitions and remarks we come to the essential point of this discussion, which is the contention that the more we learn about life, the more the cell theory loses its chances of being true. The discovery, or the more complete observation of a number of facts during the 100 years which have elapsed since the formulation of the cell theory, as well as a more synthetic comprehension of these facts, make it now highly probable that the cell is

[1] Professor Basile J. Luyet, St. Louis University, *Science*, March 15, 1940.

> not the necessary structural unit of any living matter. Like for many old theories, as those on the nature of light, on the nature of electricity, on the structure of matter, etc., the time seems to have come also for the cell theory to pass into the realm of the past. To abandon a theory which no longer agrees with newly studied facts is the only way by which matter-of-fact modern biologists can honor the pioneers who formulated it.

He then proceeds to give his examples.

The mycetozoa are masses of living matter (not clearly classified as plant or animal) sometimes weighing as much as a pound. They have no cell structure, but perform all the vital functions.

The phycomycetes are tubular fungi in which *only the reproductive cells* have individuality.

The siphonales are green algae of well-defined leaf-like form without cell structure.

The ciliates are single-celled creatures possessing internal organs of a complex structure like that which in other organisms is itself built up of cells.

In the bacteria and virus fields, the inadequacy of the cell theory is generally felt. In the cell theory the nucleus is considered as the vital center of the cell. By newly developed centrifugal methods, it is now possible to remove the nucleus—but the cell blithely continues to live and multiply.

In certain of the cellular blue-green algae, the cell has no nucleus to begin with. Prof. Luyet says:

> The body of biological knowledge which grew and developed so enormously during this century finds itself now enclosed in a tight carapace which hinders its further development. But our contention is that the carapace has cracked and that, after an instar period of one hundred years, the molting time has come. We invite the biologists, on the occasion of this centenary, to band together for removing the carapace.

Now this is surely one of the drastic lessons in store for science as foretold in *The Secret Doctrine* fifty-two years ago:

> Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions (I, 133).

Prof. Luyet's closing paragraph, however, gives contemporary illustration to another *Secret Doctrine* statement. There are truths which even materialistic methods must disclose. H. P. B. wrote:

> Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. . . . Each particle—whether you call it organic or inorganic—*is a life* . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being (I, 261).

Modern cytology is moving in this direction. Prof. Luyet predicts:

> A new theory will necessarily replace the old one. We expect that, in the elaboration of this new theory, consideration will be given to the fundamental fact that in the higher animals, when the developing embryo has reached a certain size, it undergoes a division into metameres, superimposed to the division into cells, while the less differentiated and usually smaller organisms (as the hydra) do not divide into metameres but have ordinarily their body partitioned into cells, and the smallest and least differentiated forms (as the bacteria) do not present any known partition. According to a new theory based on these principles, the cells would then cease to be the "fundamental structural and functional unit" of any living matter and the cellular structure would become, in the last analysis, simply one of the various methods used by nature to partition a large mass of protoplasm.

W. Q. Judge's statement of 1893 now finds full justification. He wrote in *The Ocean of Theosophy:*

> The "cell" is an illusion. It is merely a word. It has no existence as a material thing, for any cell is composed of other cells. What, then, is a cell? It is the ideal form within which the actual physical atoms—made up of the "lives"—arrange themselves. As it is admitted that the physical molecules are forever rushing away from the body, they must be leaving the cells each moment. Hence there is no physical cell, but the privative limits of one, the ideal walls and general shape. The molecules assume position within the ideal shape according to the laws of nature, and leave it again almost at once to give place to other atoms (p. 37).

The implications in Prof. Luyet's analysis are vast. What is this "nature" that *"uses" various methods* of managing undifferentiated protoplasm, and what is the mechanism or pattern of those methods?

This inquiry must lead the biologist far indeed. Meantime, we can see still farther ahead by virtue of the following "telescopes" provided by *The Secret Doctrine.*

> And so does *prana* (Jiva) pervade the whole living body of man; but alone, without having an atom to act upon, it would be *quiescent* —dead; *i.e.,* would be in *laya,* or, as Mr. Crookes has it, *"locked in protyle."* It is the action of *Fohat* upon a compound or even a simple body that produces life. When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the whole, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Siva, the Destroyer—a correlation seemingly unknown to Science (I, 526).

> The whole trouble is this: neither physiologists nor pathologists *will* recognize that the cell-germinating substance (the cytoblastema) and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for purposes (II, 255).

> The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom . . . Hartmann . . . regards evolution as intelligently guided by the UNCONSCIOUS (The Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes (II, 649).

In other words, the basic patterns of all forms are fundamentally mental concepts, and their material although invisible manifestation is the astral pattern, which can be filled in or objectivized by matter either in cellular or amorphous states according to the particular type of development.

> *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter (II, 149).

ALL-PERVASIVE LIFE

Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all.—*The Secret Doctrine.*

YOUTH-COMPANIONS' FORUM

DANCING *seems to be the most popular of the arts and to have developed many new phases in recent years. What is the basis of this general love of the dance?*

(*a*) The universe itself and every being in it is an expression of motion. In the *Notes on the Bhagavad-Gita* (p. 174), Mr. Judge says:

> If we can imagine Arjuna as seeing within the "divine form" all living lines of force and the forms produced by them, the four, the five, the six-pointed star, and the many-sided figures all in motion and of wonderful brilliancy of light and of many colors, presenting the activities of all beings of every grade in the universe, we may obtain some conception of the descriptive parts of this chapter.

The motion of all beings is rhythmic, naturally occurring in cycles. Periodicity is absolutely universal. Even the chemical elements are grouped according to a periodic law. Everybody has the impulse to express rhythm in the motion of hands or feet or in swaying the body. Babies often do this, although in later years they may show no tendency to dance in the modern sense. This is, in part perhaps, a memory from the periods when people danced and sang together to represent the actions of nature forces. The ancient "circle-dance" of the Bible and of other peoples originally depicted the motion of the planets around the sun. (*S. D.* II, 460).

Popular customs show traces of a knowledge of dancing as a means of expressing our interrelationship with other beings. It is still considered a sacred art by many people. An ancient Chinese maxim says: "One can judge a king by the state of dancing during his reign." There were altar dances in the Mysteries. Plato says in the *Laws:* "A good education consists in knowing how to sing and dance well." Dancing today is largely a perverted and destructive use of a true human expression, just as theology is a perversion of true religion.

(*b*) Dancing has been defined as motion to music or rhythm. In that sense it is akin to singing. As the Ego loves the law, it also loves harmony and music and rhythm. This inherent affinity may explain some of the natural love of dancing in the people as a whole. Orderly movement must of necessity have an attraction for beings whose very nature is law.

In better ages, we danced in large groups, just as we used to sing together in large groups. It is an interesting commentary on this

age of separateness that now we have soloists to sing and dance for us. When we do dance, we dance in twos. It is obvious that the expression of the "general love of the dance" has steadily deteriorated. As a people, we have exchanged the picturesque folk dance for the grotesque movements of "swing." Love of dancing is as natural as love of singing, but a better expression of both of these arts will be revived only as men recover a knowledge of the divine fitness of all things.

When the Theosophist says that man must choose between right and wrong, does he refer to the personality? What does the choosing?

(*a*) The higher triad, Atma-Buddhi-Manas, can not act directly on this plane. Since its nature and powers are far above this plane, the spiritual Ego must have an agent for action here. When the Ego incarnates, it does not *enter* the body; it sends a ray of mind "down" to unite with Kama, the psychic nature, making the lower mind or Kama-Manas. H. P. B. said that for purposes of evolution it is absolutely necessary for the lower mind to have freedom of choice. Its relation to the Higher Self is not that of a slave, but that of a free agent, able to go to the right or to the left. That ray of mind projected into the Kamic nature is a distinct entity, a "personality" with power of choice and the ability to play many parts.

Krishna did not dictate to Arjuna; he entered the chariot only after Arjuna had invited him to become the driver. Arjuna was free to go on fighting or to become despondent. The whole purpose of evolution is worked out through Arjuna's power of choice. The real man, the higher mind, already knows and is waiting, watching, and ever present, but the personality must choose to unite with the higher and be ready and willing to receive its help.

(*b*) To gain a clear understanding of this question the relation of choice to the individuality and the personality must be understood. The Real Man, the immortal and changeless Spirit in the body, is the Chooser. IT must use bodies, or vehicles, to perceive on the various planes of matter; these constitute the personality and individuality. Each life the personality changes, but the Ego ever remains the same. During incarnation the personality makes the choices between right and wrong and receives the karma of those choices. The Ego itself can choose only right since perfect knowledge guides its actions; but its ray, Kama-Manas, has the power of free will and choice in either direction. The Ego watches the actions of the personality and attempts to aid it but is limited by the development of that personality.

The mind, which is the instrument of choice, can tend either in an upward or a downward direction. Were it not so, karma would be fatalism. If the choice is selfish, the lower aspect of the mind, Kama-Manas, predominates. The bond between the lower and higher man is then weakened. The Ego has less of a chance to make its real choices known. If the action chosen is unselfish, Higher Manas holds sway, and the bond between higher and lower man is strengthened. This is the true choosing, which the theosophist speaks of. The personality makes the choices but through the light and guidance of the Real Man.

What is the distinction between passion and desire?

In *The Ocean of Theosophy* (pp. 45, 46), Mr. Judge uses the phrase "passion and desire" to describe the principle of *Kama*. But in speaking of the "arising of desire in the unknown first cause" (p. 46), he does not use the word passion. In the Glossary under *Kama-deva,* Kama is said to embrace "a most mysterious and metaphysical subject."

> Kama [continues H.P.B.] is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda,* "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or *Manas* with pure *Atma-Buddhi* . . . Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.

Aspiration, the formulation of high purpose, is surely desire, but is it passion? The feverish anxiety to hold fast to possessions or to position—is this not desire degraded into passion?

In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

—*The Secret Doctrine.*

OCCULTISM IN DAILY LIFE

IMMEDIATE application of the Theosophic viewpoint constitutes the "practical occultism" of daily life. That viewpoint results from logical and intuitive perception of Reincarnation and Karma as facts in nature. From the moment that man considers himself a soul in evolution, together with all other beings, he is in a position which suggests purposive conduct in regard to even the smallest detail of daily life. He sees himself embarked on a co-operative venture with other evolving beings of every degree and realizes that he bears a great and continual responsibility for the successful outcome of this common enterprise.

Man, on this view, is a soul whose character represents the accumulated essence of all past experience. He is the being "for whom the hour shall never strike," distinct from his physical, psychic and mental instruments. It is within his power to realize that the purpose which all sentient intelligence is striving to fulfill is growth, an ever-becoming. This is true of his own instruments or principles, as of every living thing, and he can become their conscious user and benefactor.

As all beings share the same basic spiritual impulsion, all are thus identical on the plane of spirit. Different degrees of intelligence result from different uses made of the primal power of spirit. This explains diversity. But before man begins the task of training and understanding his many instruments, let him first accept his own divinity, a divinity shared with all in the great brotherhood of evolution, for herein is the key to understanding of those instruments themselves. This key leads to the acquirement of an integrated knowledge of the laws of life, by which we may evaluate the lessons continually emerging in the trials of everyday living.

Practical occultism is the direction of energy on any plane of endeavor for the benefits of soul. The most inconsequential details of living, such as eating and sleeping, can be made purposeful and thus a preparation for further "practical occultism." All men of pure motive long for a time of action when their feeling may be transformed into tangible work for humanity. Few realize, however, that preparation is itself action. Only through the occultism of self-knowledge are ways and means rightly discerned. Before men can act aright they must see clearly, and clear vision results from understanding and control of the living energies which are embodied in man's physical, psychical and mental instruments.

Taking these instruments in order, we may see that the physical body is a complex of many lives, the appearance of unity being maintained by the being within who has assembled its elements through the polarity of past affinities. We live and move in the field of physical action, and understanding, training and right use of the physical body is necessary to progress of any kind. During sleep, the currents of physical life renew themselves and make the body fit for its task. With this in mind, sacrifice must be made for the body. Sleep must be sufficient, regular and untroubled. All higher perceptions and knowledge must be transmitted through the physical brain, the most refined of all the degrees of intelligence represented in the human organism. The brain itself is not independent of general physical condition and cannot fulfill its function ably unless there is understanding care of the whole body. Only the foods which, as the *Gita* says, best "nourish and sustain," should be chosen by the "director" of the physical laboratory. Alcohol, for instance, is a depressant of the higher brain centers, a destroyer rather than a builder of efficiency throughout the whole body. Realizing this, no thoughtful person will use it. If man seeks to fulfill his duty to himself and to all others, he will voluntarily do nothing which, even to the smallest degree, lessens his physical efficiency and his ability to receive and transmit clearly on the physical plane the impacted knowledge of soul-experience, his egoic heritage.

The many intricacies in man's psychic nature represent that which is "occult" or presently hidden. Psychic powers may or may not be turned to constructive purpose, depending upon the motive for their development and use. Through his psychic nature, man experiences the emotions, feelings and impressions. It represents also a principle of independent action—a difficult one to care for and control, since through it all men are subject to the impressions of their fellow beings—and confused by them. The psychic nature must be given conscious direction, for it possesses enough strength of its own to divert unthinking souls throughout a series of purposeless wanderings,—life after life may be thus wasted. Music, and all the arts—among them today the radio and moving-picture—constitute the food of the psychic nature and should be chosen with even greater care than that shown in selecting the physical diet, for the psychic affects the physical to a marked degree. Right choice and direction must come from the mind—but one remove from the psychic.

The psychic nature is dual. The surging feelings of personal desire and the purely animalistic impulses constitute one division. These lower elements of the psychic nature may be refined and transmuted

into the higher emotions. The higher may be the medium of a genuine and pure love, of charity, or of the finest types of esthetic appreciation. Refined, the psychic nature becomes more sensitive to beauty and may bring a richness to the path of life. Wrongly used, it pulls down the center of *human* consciousness temporarily to the level of purely *animal* consciousness. The psychic nature should be directed according to the dictates of the higher faculties and held subordinate to them. Submersion in the sea of psychic life tends to weaken and confuse that control.

The popular custom of excessive radio listening is a common abuse of the psychic nature. Programs are not selected purposefully. Rather the radio is turned on to facilitate escape from reality into a realm of dream and phantasy. Indulgence of this sort necessarily brings soul-evolution to a standstill. The psychic nature needs periodic freedom from the pressure of emotional impressions, from crowds and places of amusement. Such occasional seclusion for the purpose of obtaining inner calm should be a firm decision on the plane of mind for those who seek to do all things deliberately in the interest of developing higher faculties.

Mind, as a principle in itself, has two aspects. The purely mechanical intellect is capable of a degree of achievement without illumination from higher perceptions and intuitions. Analysis and criticism are its special field. One can become as involved in this type of materialistic mental life as in the impulses of the purely psychic nature. Logic and mathematical reasoning should never be regarded as objectives in themselves, but rather as means to far higher ends. The mind, rightly considered, is but another instrument, made up of more refined lives than the physical and psychic principles, and in our care for use and further refinement. The higher aspect of mind, however, represents something more than simply refinement, for it is the bridge or doorway to intuition. Higher mind is purposive rather than mechanical. It is the source of all our ideals, which become the rational forms of guidance for the psychic and physical natures. To be active on this plane, the higher mind must be nourished by ideals, by thought that is transcendental. This is one of the values in serious thought about the great ideas of Karma and Reincarnation.

Above the mind is the plane of intuitive perception, at once the instrument and repository of soul wisdom. The vision of nearly all men is distorted by abuse of physical, psychic and mental instruments. Through ignorance, habits on all these planes take root and bear the

fruit of recurring obstructions. Occultism is the knowledge of the laws which rule man's hidden being—knowledge which makes the initial steps of clarification possible. Thus Theosophical teachings of the various "principles" or bases for action in man are far from theoretical. They offer practical guidance on the path of self-knowledge, for they suggest the direction which must be given to all of man's instruments if the light of spiritual wisdom is to shine on the field of action in daily life.

Theosophists of this day are engaged in continuance of the "death struggle with materialism," whether religious or scientific, begun in this era of Western civilization by H. P. Blavatsky. Materialism invariably results from the loss of occult knowledge—knowledge of those realms beyond the senses wherein dwells the ego-soul of every human form. Theosophists who have undertaken the perpetuation of H. P. B.'s teaching have undertaken also to become teachers in occultism. For each there must be both continuing efforts to promulgate the ethics and philosophy of Theosophy and unfailing devotion to self-knowledge. The Theosophical Movement depends upon the degree of self-knowledge attained by individual Theosophists, and self-knowledge is possible only when every moment becomes a moment of preparation—preparation through clarification and right use of the instruments of soul.

FOUNDATION OF HOPE

If in the denial of any renewal of life beyond the grave we do not virtually deny all life's present values, I know not where to find a more resolute denial of them.

Once the world has reached the reflective stage of full self-consciousness, if then it holds that this earthly life is all, there can be no exit, however long it lasts, from its disquiet, no comfort anywhere. The soul must sink when told that human life is mere buffoonery, that the story is without a point, that men must leave the theatre in which they played their sad, incomprehensible parts with their instincts mocked, their understandings unenlightened. . . . Hope is the breath of life, and when hope lies dead the final darkness settles down upon the world.

Give them assurance that it is not so, and the scene is changed. The sky brightens, the door is left open for unimagined possibilities, things begin to fall into an intelligible pattern. Man and the universe may yet be reconciled.

—W. MACNEILE DIXON in *The Human Situation.*

ON THE LOOKOUT

"Discipline, Morality, Intelligence"

Dr. Alexis Carrel, famous author of *Man the Unknown,* writes in fundamental criticism of modern American life in the September *Reader's Digest.* His article, "Work in the Laboratory of Your Private Life," seems to sum up the wisdom of a lifetime's experience and thought. He begins:

> Everything has been too easy for most of us. All life has aspired to the condition of an English week-end—a Thursday-to-Monday holiday of minimum effort and maximum pleasure. Amusement has been our national cry; "a good time" our chief concern. The perfect life, as viewed by the average youth or adult is a round of ease or entertainment, of motion pictures, radio programs, parties, alcoholic and sexual excesses.
>
> This indolent and undisciplined way of life has sapped our individual vigor, imperiled our democratic form of government. Our race pitifully needs new supplies of discipline, morality and intelligence. Strange to say, democracies have made no consistent effort to inculcate these qualities in their citizens. Although vast social betterment schemes have been projected, we have forgotten that these ultimately depend for their vitality upon the individual citizen. "You cannot carve rotten wood," says the Chinese proverb. Nor can you carve decayed character into the durable underpinnings of a better race.

"Three Planes of Life"

The article is not simply critical. Dr. Carrel accompanies his diagnosis with a prescription. The strength we need, he says, must come from regeneration in our private lives, and this is a "three-dimensional undertaking." Man is comprised of "a *trinity* of functions: physical, mental and moral . . . we must discipline ourselves on all three planes of life." This scientist is virtually the only public figure who today gives emphasis to the importance, the *necessity,* of discipline:

> By constantly applying discipline in the performance of irksome tasks or in conquering our slothful habits, we generate high voltages of power. Daily drill and years of discipline in matters both large and small can make a man over in most of his conduct. Demanding definite quotas and quality of performance from ourselves; observ-

ing ironclad rules of forbearance and consideration in human relations; restraining our appetites for indulgences and indolence, for food, alcohol and tobacco—all these are priceless disciplines, firm molders of character and will. The man who has daily drilled himself in little gratuitous exercises of will, who has been systematically ascetic or heroic in small matters, will find that he is supported by strong inner buttresses when winds of adversity rage around him. He will feel the joyous spark of divinity within himself.

OUR MENTAL FLABBINESS

These are disciplines of body and senses. Dr. Carrel gives several striking illustrations of their value and passes on to disciplines of mind—a still greater need.

Man's intellect must be kept supple by discipline. In Plato's Academy, young men debated political and moral problems with each other and their elders. During the 12th century, students walked a hundred miles to hear Abelard deliver a single lecture. Today our young people slump into a silly cinema, or seek the jittery stimulation of a radio band. This flagrant waste of life's formative years arouses no protest from parents. It is shocking. The intellectual teeth of a whole generation are rotting from disuse while tough social and political problems beg for vigorous mastication. There is not one of us who cannot become a well-informed expert on at least one problem, and exert an influence toward its proper solution.

Only by the exercise of the mind can we preserve the individual resourcefulness and initiative that are needed to fulfill the American destiny. The unused energies of youth, Dr. Carrel urges, should be addressed to the specific problems of community life which exist everywhere. There is also the moral problem:

Morality, too, demands discipline. Moral beauty is a rare but very striking phenomenon. It confers upon those who possess it an inexplicable energy, a conspicuous charm, a commanding power. . . .

Self-conquest is not easy. Yet once acquired it brings to the individual the true joy of living. Those who have experienced the magnificence of this feeling are no longer content with a continuous round of puerile and vapid pleasures.

FOR PARENTS AND TEACHERS

The fate of the future lies with the young. Dr. Carrel's most serious concern is with the failure of parents.

In the disciplining of children, the first responsibility falls on the parent. This responsibility has not been discharged. The spoiled child is America's heaviest crop. Nowhere else in the world are the

young so systematically pampered and fatally handicapped by parents who have failed to teach them to work, earn and learn. The outstanding characteristic of young people today is a lack of gratitude for the advantages bestowed upon them.

In making the better race there must be a general overhauling of child education. Any program that pampers a child's rapacious ego does a disservice to the individual and society. "Self-expressionistic" theories of pedagogy are doomed because they scatter a child's energies during the period of habit formation.

There is not space to print the many practical suggestions to parents offered by this article, but every one of them is good. Dr. Carrel fears for the future of a country where the young spend "their adolescence listening to radio romances, or expressing their pitiful little personalities in water colors and tantrums."

The Great Question

Finally, he gives the key to all successful programs of self-discipline:

Of itself, discipline is likely to seem harsh, uninviting. It must be powered by aspiration, by a motivating philosophy. What is the purpose of one's life? Does every human being realize that he has a circle of influence within his home, among his friends and in his community—that he contributes, constructively or destructively, to the upbuilding of the race? The foremost task of educators and parents is to bring about a renaissance of idealism.

Dr. Carrel's concluding idea is an eternal verity of all social life:

Until lately, we have been unwilling to have our precious individualism curbed. But now we realize that a larger Freedom, with all that it implies of democratic opportunity and personal fruition, is at stake. Tardily, we have discovered that the less discipline there is outside a man, the more there must be within.

Rampant Individualism

This article by one of the wisest of contemporary thinkers may be taken as bringing up-to-date and amplifying a statement made by W. Q. Judge in his *Notes On the Bhagavad-Gita*. In these days of political ferment and ideological comparisons, students of Theosophy would do well to reduce all problems to their *moral essence*; only thus is it possible to deal with causes, which is what theosophists strive to do. Mr. Judge wrote:

In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—

> vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had also been believed by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation (p. 88).

TRANSITION AGE

Among the interesting disclosures before the meeting of the American Association of Physical Anthropologists this Spring was the conclusion of Prof. Clarence A. Mills, of the University of Cincinnati, that in America "It seems likely that a profound change is taking place in humanity, physically as well as socially." (*Science,* May 17.) Volumes of material could be collected from scientific literature, all pointing to the Theosophical teaching of the transition through which the human race is at present passing, particularly in America. This change, primarily psychic, has correlates at every level of human activity, and is bound to be reflected, not simply in physiological modification, but also in our social and even political order. Those who are concerned with the future of civil liberties ought to give some thought to the peculiar psychic weaknesses already manifesting in the most commonplace activities of life in America. Freedom needs to be defended against *the power of suggestion itself,* not merely against a particular line of suggestion which now seems peculiarly odious and dangerous to us.

"TWIN" KARMA

Also of interest at the meeting of anthropologists was the observation of Dr. C. B. Davenport of the Carnegie Institution that identical twins are "more identical" physically than they are mentally. From the viewpoint of reincarnation, this would be expected. The fact remains, however, that the destiny of many sets of twins seems to be closely linked by Karma. Writing on *Unsolved Problems of Science* (New York: The Macmillan Co., 1935), A. W. Haslett observes of some twins that, "if they go to the same school, they can be watched ascending form by form in company, obtaining their colours at the same sport at the same time, one perhaps slightly more able than the other, but generally speaking, pursuing strictly parallel careers." (See THEOSOPHY XXV, 540 for specific instances of unusual twin karma.) Mr. Haslett summarizes the work of a German scientist in this field:

> Professor Dr. Johannes Lange has attempted, in Germany, to translate such familiar parallelisms into a scientific thesis. He took the trouble to collect the life-stories of thirteen pairs of such twins, at least one of which in each case was a known criminal. The careers of nine out of these thirteen pairs were so closely identical as to justify, in the opinion of Professor J. B. S. Haldane, the belief that their behaviour could not be regarded as determined by their own "free-will." Even Professor Haldane, however, admitted that free-will might "very occasionally tip the balance over, and thus count for something in the long run," and the average biologist is very much more cautious than that. The plain fact is that experiments of this kind are logically inconclusive and must inevitably remain so.

Possible Causes

From these facts, Mr. Haslett infers that the main lines of a man's life are more closely determined for him by heredity, nurture and circumstance, and less by his own freedom of action, than is generally realized. This view is supported by the research of Prof. Hogben of London and Dr. K. J. Holzinger of Chicago, who have shown that 85 per cent of identical twins make identical scores in intelligence tests.

All of which is somewhat puzzling. Yet it is not so difficult to imagine the reasons for marked duplication of skandhic propensity and karmic heritage. There are many cases of husband and wife going through life in close psychic connection, generating identical causes, forming the same opinions, and generally unifying their common destiny—even growing to resemble one another closely. What more natural than to be born in some other life as twins?

In the case of the abnormalities known as "Siamese" twins, there may be other factors at work. Waldemar Kaempffert once spoke of identical twins as in a sense "one person in two bodies," although admitting this to be a bit mystical. The idea might apply more accurately to Siamese twins, especially in instances where one of the twins dominates entirely the life of the other. Through some karmic mishap, the subordinate twin might be simply a "lunar satellite" of the real ego, an incarnated *kama-rupa* from the past, that has successfully attached itself, first to the psychic and then to the physical embryo of its former owner.

"Twin Destinies"

A number of extraordinary instances of "Twin Destinies" are gathered in an article of this title in the *Magazine Digest* for May,

1939, reprinted from the German *Hamburger Illustrierte*. "Twins," the article begins, "are bound by more than mere physical likeness. Even when their paths in life diverge widely, there seems to be an amazing, inexplicable affinity between the sequences of events which mark the journey of the twins through the years." While the explanation of these affinities in terms of Karma and Reincarnation may require thought, no amount of concentration will yield satisfaction from the mechanistic theories of heredity and environmental influence. Besides physical resemblances between twins noted by the writer, Alwin Dressler, there is a "most mysterious" aspect of the problem, evidences of which are brought to light again and again—"that a mishap suffered by one twin inflicts pain and suffering on the other, regardless of the distance separating them at the time."

CASE HISTORIES

Following are condensed accounts of some examples of this and similar phenomena:

> An English child, Thomas Stocker, five, was setting up a tent with a group of playmates. An older boy accidentally struck him in the face with the back of an axe, seriously injuring the left eye. Thomas was rushed to the hospital and treated at once. A few hours later his twin brother William complained of a sharp pain over his left eye, where a huge swelling had appeared. The father said that both boys commonly suffered concurrently from the usual ailments of childhood.
>
> Another remarkable case is that of a young man who, walking in the hallway of his home, was suddenly seized by terrific head pains, rendering him unconscious. A day later he learned that his twin brother had been thrown from his horse at that same hour, suffering serious head wounds.

TWINS EVEN IN DEATH

> Recently the Paris press reported the death of twin brothers, both at the same time, from the same cause—a stroke. One, a woodcarver, was walking in the forest, the other was in a neighboring village.
>
> In Italy, the Bartini triplets, long subjects of scientific study, left this life together—as they entered it. One brother was killed in Rome in an automobile crash; an hour later a second brother, unaware of the first's death, died of heart failure, and that evening the last of the triplets succumbed to heart disease in Milan.

Biologists, according to this writer, explain these events by "similar life patterns" in the protoplasm from which the twins develop. This

raises the question of which is the more miraculous: Protoplasm on which the whole physiological and psychic future of an individual is somehow recorded, or a Jehovah who made the world in seven days? More plausible is Mr. Dressler's suggestion

> . . . that identical twins are endowed with an identical soul, the two seeming to partake somehow in their mental processes of the same thought-channels, by means perhaps of electrical emanations from one to the other. Not long ago there was reported the astonishing characteristic of the English twins, Ronald and Dennis Boddington, who possess between them a telepathic communication which enables one twin to complete a sentence which the other began in some far-removed room or house.

Doubtless twins do have elements of their psychic nature in common, which enables communication on the astral plane in a manner not customary for the average man. Similar rapport often exists between mother and child, man and wife, and others whose circumstances of birth or developed affinity have led to unity on the plane of feeling and the lower mind. The communion of *souls* is the same in principle, but exists on a far higher plane.

Dietetic Result of Drinking

A man of medicine serves notice upon an alcohol-ridden people:

> Declaring that addition of vitamin-free alcohol to an adequate diet furnishes calories that diminish the vitamin-calory ratio necessary to prevent nutritional deficiency diseases, Dr. Norman Jolliffe (of New York University) said that ordinary imbibing by this country's "drinking population" could reduce the margin of safety in the B vitamins by as much as 50 per cent. This, he said, "is a factor not to be neglected by nutritionists, physicians, or public health authorities."
>
> Writing in the "Quarterly Journal of Studies on Alcohol," a new publication, issued by a National Research Council on Problems of Alcohol, Dr. Jolliffe asserted:
>
> "Our dietary, without alcohol calories, already provides such a small margin of safety in the B vitamins that when any of the numerous factors that increase the vitamin requirement of the individual occur, clinical avitaminosis (deficiency in vitamins) is likely to develop." (New York *Herald Tribune*, July 18.)

This warning is directed to no "minority group," certainly. However unattractive the idea to cocktail-educated palates—which naturally "can get along quite well with or without Vitamin B, thank you!"—it is an appeal to the nation's "drinking population" to avert what otherwise may become a national social catastrophe.

MEXICAN MYSTERY

The news section of *Science* for April 5 reports the following archaeological problem:

> Five great stone heads, each weighing more than 20 tons, are the newest ancient American mystery. Unearthed in Mexico by a joint expedition of the National Geographic Society and the Smithsonian Institution, four of the mammoth carved heads are reported as having broad noses, thick lips and prominent eyes. How Indians transported such heavy basalt boulders, six to eight feet high, to the swampy plain near La Venta, in the state of Tabasco, is not yet understood. Nearest basalt found by the archeologists is 100 miles away. The age and the significance of the stone heads are other unsolved mysteries.

Similar mysteries hide the origin of some of the Stonehenge monoliths. Flinders Petrie thought that the stones used for astronomical purposes were brought from the North of Ireland. William Tooke writes of the enormous blocks of granite stewn over Southern Russia and Siberia, in places remote from rocks or mountains, so that they must have been brought "from immense distances and with prodigious efforts." An Irish tradition attributes the circular stones of Eire to a sorcerer who brought them from Africa! (*S. D.* II, 343-4.)

THE ORIGINAL MASONS

Actually, there is hardly a land from which colossal monuments of stone are absent. Who built them? According to *The Secret Doctrine,* the monuments of Carnac and Stonehenge were the work of Egyptian priests—Initiates of the Second Sub-race of the Aryan family, who went from one land to another to supervise the building of *menhirs* and dolmens. This was in prehistoric ages, when the British Isles were united to France by an isthmus since submerged. (*S. D.* II, 750-2.) The carved heads found in Tabasco probably go back to Atlantean times, judging from the description of the features. Their size also suggests great antiquity, as old, perhaps, as the Cyclopean remains from the pre-Inca days of South America.

ANCIENT COLOMBIAN CULTURE

Great stone figures, one of them over twenty-one feet tall, and some weighing more than fifteen tons, have been unearthed in the San Agustin region of Colombia. Dr. Herman von Walde-Waldegg, who conducted the excavations, places the Agustin culture somewhere between 250 B. C. and A. D. 1000. In the *National Geographic* for May, he says:

> Like the Mayas, Aztecs, and Incas, the people of San Agustin were American Indians who under favorable circumstances reached a comparatively high level of social and artistic attainment. They had stone conduits for conveying water either for drinking or for irrigation. Stone tools for grinding indicate they grew maize, and there are evidences that they had domestic animals. Clay spindle weights show they knew how to spin, and though no remnants of fabrics have survived in the damp soil, representations of skirts and breechcloths are found in their statuary.

Mysterious Decline

As with pre-Columbian civilizations generally, the cause of the decline of the San Agustin culture is unknown. Evidences of human sacrifice indicate extreme religious degeneration such as prevailed among the Aztecs. Dr. von Waldegg writes:

> Somehow, our San Agustinians, after developing the cultural personality that is achieved only by a people of maturity, unknowingly violated a law of nature, calling down upon their heads the merciless penalty so often inflicted along the course of social progress.

Then he asks:

> What are these laws? Will it ever be possible for any people to continue in harmony with them?

Archaeology hopes to find an answer in the past—in a "search for the causes that lie behind the fortunes and misfortunes of bygone nations." Doubtless something may be learned of the *processes* of cultural rise and fall by this method, but certainly no *causes* will reveal themselves in kitchen-middens and architectural ruins. And even examination of the physical records of the past should be preceded by a study of the law of Karma. There are, according to *The Secret Doctrine*, "the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are also minor and national as well as tribal cycles within those, which run independently of each other. They are called in the Eastern esotericism the *Karmic* cycles." (I, 642.)

Atlantean Origins

The most advanced of the early American civilizations probably began as Atlantean colonies, many of them showing heights of artistic achievement that have yet to be surpassed by modern genius (*Isis* I, 545). The Mayans, who must have settled in Central America many thousands of years ago, were coeval with Plato's Atlantis. (*S. D.* II, 35 fn.) Anthropology shows the ethnic alliance of Basques, Cro-Magnon men and Guanches of the Canary Islands,

and the connection of the latter with the aborigines of America is well known. After assembling much factual evidence, H. P. B. remarks that the Atlantean affinities of these types are patent.

The cyclic evolution of races and sub-races, one succeeding another in natural order, has to be understood before there can be any intelligent interpretation of archaeological discoveries or the more recent events of world history. Knowledge of this sort will enable the men of good will who are living in the present day to *co-operate* with the laws of race evolution, instead of spending their energies in futile attempts to change or withstand the inexorable course of karmic cycles. The failures which always attend misguided efforts at reform inevitably produce cynicism and despair, ending in the belief that nothing can be done for humanity at large. Knowledge of cycles is therefore of the utmost importance to the present generation—it gives disappointed humanitarians new hope and a higher conception of an ideal society, and recalls to responsibility those who have given up in disgust.

"After-death States" in Films

Its sensitive ear always to the ground, Hollywood has felt the growing popular interest in after-life, being moved to offer several cinematic interpretations of the states after death. Most recent productions are *Our Town,* film version of Thornton Wilder's play, and *Beyond Tomorrow,* by Mildred Cram and Adele Comandini. Both pictures are tragic materializations of the subject. In *Our Town,* the dead are represented as standing in psychological strait-jackets on top of their graves, waiting through eternity, presumably for the Resurrection. The morbidity of the graveyard scene, obviously intended for the climax of the story, irreparably mars an otherwise artistic production. *Beyond Tomorrow* portrays the return to the scene of their lives of the astral spirits of three old men who were killed in a plane accident. After showing the sadly frustrated efforts by one of them to influence for good a young couple whom he loves, his spirit is called away from the "sphere of earth" by a Cosmic Voice. He then ascends a brilliantly lighted celestial stair, accompanied by the chanting of invisible angels. Films of this sort, for all their sentimental "goodness," are simply adding to the plausibility of Spiritualistic ideas. None of them approaches in any way the excellence of *Outward Bound,* first a stage and then a film production of ten or more years ago, which dealt with after-death experience symbolically. This picture, which is occasionally revived, may be seen with profit.

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